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THE
SPIRITUAL
TOUCHSTONE:
OR,
THE SIGNES OF
A GODLY MAN:

Drawne in so plaine and
profitable a maner, as all sorts
of Christians may trie them-
selves thereby.

Together with Directions,
how the weake Christian, by the
use of these Signes may esta-
blish his assurance.

By N. BIFIELD Preacher of
Gods word at Isleworth in Middlesex.

2 COR. 13. 5.

Examine your selues whether ye be in the
faith: prove your owne selues. Know ye
not your owne selues, how that Iesus
Christ is in you, except ye be reprobates?

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MAN. 1619.

SPIRITUAL
TOUCHSTONE

THE SIGN OF A GOOD MAN

Dianes of the pine and



A circular library stamp with the words "LIBRARY OF THE UNIVERSITY OF TORONTO" around the perimeter and "1910" in the center.

...and the following day he was buried at the cemetery of St. Peter's.

2. 2. 2. 0. 0.
admiral of the navy
of the United States
and the
Admiral of the
United States
and the
Admiral of the
United States

1. *Quando*
2. *Qualcosa*. A volte
3. *Qualcuno*

TO THE
MVCH HONO-
red Ladie, the Ladie
RUTH SCYDAMORE
increase of peace and
joy in belie-
ving.

 One great
the benefite
of assurance
of Gods fa-
vour and of
our owne salvation is,
those onely know that
we either scourged
with the conflicts and

THE EPISTLE

terrors of their own doubtings, or that are solaced and established with the sweet dewes of refreshing that arise from a rooted and well grounded faith. If men studie assurances so much for their outward possessions in this world, how much more earnest and diligent should men be to assure Gods loue and the inheritance of the glorie to come? There is not a clearer signe of a profane heart, then to account these cares needless: nor do I know a iuster exception against any religion, then that it should teach, that

DEDICATION.

that when a man hath
done what he can to ob-
serve the directions of
that religion, yet he can-
not be sure he shall go to
heaven.

But since I know that
all that are possessed of the
grace of Jesus Christ, do
accordant assurance great
riches, I therefore con-
ceive hope that my paines
about this subject will not
be altogether unacceptable:
and the rather be-
cause in this present trea-
tise I have endeavoured to
express the signes of trial
in a much more easie way
then before; and besides

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trust added directiones
that shew how a weake
Christian may establish
himselfe in his affi-
rance.

I make bold to dedicate
my new Essay herein unto
your Ladiship. You have
heard the substance hereof
preached, and received it
with much gladnesse; and
in the private use of those
signes, you have beene plea-
sed to professe (to the glo-
rie of God) that you have
found much contentment
and establishment of your
owne assurance. Your emi-
nencie in the sincere pro-
fession and practise of

true

DEDICATORY.

true religion, and the shinin
g of the graces here
intreated of, long acknow-
ledged by many witnes-
ses, have made you wor-
thy to be publckly obserued
and praised in the Chur-
ches of Christ : and your
great respect and fauour
shewed to me, hath made
this way of testifying my
thankfulness, but as a
small pledge and assu-
rance of my desire to do
your Ladiship any seruice
in the things of Iesus
Christ. Thus beseeching
God to enlarge the com-
forts of his Spirit in your
heart, and to prosper you

THE EPISTLE.

in all things that con-
cerne the blessed hope
of the appearing of Iesu
Christ our mightie God
and Saviour, I end, and
rest

Your Ladiships
to be com-
manded,

N, Bifield.



CHAP. I.

*Describing the godly man
by such signes as discouer
him to the obseruation
of other men.*



He signes
of the tru
Christian
that hath
true grace
in this world , and shall
be sauued in heauen whē
he dies, may be cast into
two Catalogues . The
one more briefe : the
other

Two Cata-
logues of
signes.

other more large. The one Catalogue of signes describe him by such markes, as for the most part do outwardly distinguish him amongst men. The large Catalogue I intend especially as a more infallible and effectuall way of triall, as containing such signes as for the most part are not obserued by other men, or not fully, but are knowne to himselfe, and can be found in no reprobate.

The shorter Catalogue handled in this Chapter.

For the first Catalogue: The true Christian vsually discouers himselfe

himselfe by these marks.

First, he will not haue fellowship with the vnfruitful works of darknes; he will not walke in the counsell of the wicked, nor stand in the way of sinners. He will not fort himselfe with workers of iniquitie. Psal.1.1. & 26.
2.Cor.6.

1. He avoideſ the
companie
of the wic-
ked.

2. He is sor-
rowfull for
his sinne.

Secondly, he will afflic & humble his soule for his sinnes, mourning and weeping for them, till the Lord be pleased to shew mercie and forgiue him. He doth account his sinnes to be his greatest burthen. He cannot

cannot make a mocke
of sinne,&c.

3. He is
throughly
reformed
in conuer-
sation.

Thirdly, he labours
to be holy in all parts of
his conuersation, watch-
ing ouer his owne waies
at all times, and in all
companies. Psal.50.23.
Esa.5.6.8. 2.Pet.3.

4. He ma-
keth con-
science of
lesser sins
as well as
greater.

Fourthly, he makes
conscience of the least
commandements as wel
as the greatest, auoiding
filthy speaking, and vain
iesting, and lasciuious-
nesse, as well as whore-
dome: lesser oathes as
well as the greater; re-
prochful speeches as wel
as violent actions,&c.

Fiftly,

Fiftly, he loues and
esteemes, and labours
for the powerfull pre-
aching of the word, a-
bove all earthly trea-
sures.

Sixtly, he honours
and highly accounts of
the godly, and delights
in the companie of such
as truly feare God, a-
bove all others. Psal.15.

Seuenthly, he is care-
full of the sanctification
of the Sabbath; neither
daring to violate that
holy rest by labour, nor
to neglect the holy du-
ties belonging to Gods
seruice publicke or pri-
uate.

5. He loues
preaching.

6. He e-
steems the
godly a-
bove all
men.

7. He is
carefull of
the sancti-
fication of
the Sab-
bath.

uate. Esa. 56. and 58.

8. He is not
in loue
with the
world.

Eightly, he loues not
the world, neither the
things thereof, but is
more heartily affected
in things that concerne
a better life, and so doth
in some degree *loue the
appearing of Christ.*

9. He loues
his ene-
mies.

Ninthly, He is easie
to be intreated, he can
forgiue his enemies, de-
sires peace, and will do
good euен to them, that
persecute him, if it lye in
his power: Math. 5.

10. He is
constant in
good cou-
ties, though
opposed.

Tenthly, he goeth
on in the profession of
the sincerity of the Gos-
pell, and doth such du-
ties

ties as he knoweth God requires of him in busynesses of his soule, notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

Eleuenthly, he setteth vp a daily course of seruing of God, and that with his family too, if he haue any; and exerciseth himselfe in the word of God, as the chiefe ioy of his heart, and the dailie refuge of his life, calling vpon God continually, &c.

iv. He
serues God
in his fa-
mily.

CHAP.

CHAP. II.

Shewing the generall division of the Signes, and the ways how the signes were found out.

THUS of the shorter Catalogue of signes: Now it followes, that I proceed to those infallible marks of *Election*, and *saluation*. And whereas I haue diuers yeares since published a Treatise which I called *Essays*, or signes of God loue, and mans saluation: Hauing obserued that diuers haue accounted the manner of

The occa-
sion of this
Treatise.

of setting the signes
downe somewhat ob-
scure in diuers parts of
the booke, I will now by
Gods assistance, for the
helping of the weakest
Christians in this Tre-
atise, endeuour to ex-
presse my selfe in this
doctrine of the triall of
a true Christians estate
in a more plaine and ea-
sie course of examinati-
on; and leaue both the
former treatise, and this
new Catalogue vnto the
blessing of God, and the
free choice of the godly
reader to vse, which he
findeth most agreeable
to

to his owne taste, being both such as are warranted & founded vpon the infallible euidence of Gods vnhangeable truth.

The signes referred to
sixe heads.

In this project therll consider of the triall of a true Christian sixe wayes.

First, in his humilia-
tion.

Secondly, in his faith.
Thirdly, in the gifts
of his mind, with which
he is qualified.

Fourthly, in the
workes of his obedi-
ence.

Fiftly, in the entertain-
ment

ment he hath from
God.

Sixtly, in the manner
of his receiuing of the
Sacraments.

In all which he differs
from all the wicked men
in the world, so as neuer
any wicked man could
find these things in his
condition, which are
true of the weakest *Chris-
tian* in each of these
signes.

And that the true
Christian may not
doubt of his estate, ha-
ving found these signes
in himselfe, let him con-
sider the proofes an-
nexed

The infalli-
bilitie of
the signes.

nected to each signe: & that nothing may be wanting to his abundant consolation, I will tell him, how I found out those signes, and by what grounds I proceeded.

3. Wayes
to find out
the signes
of a godly
man in
Scripture.

There are three sorts of places in Scripture (as I conceiuē) which do point out the grounds of infallible assurance in those that can attaine unto them: as first, such places as expressly do affirme, that such and such things are signes: As for example: 1. John 3. 14. *Hereby we know, that we have*

translated from death to life, because we love the brethren. Here the holy Ghost shews vs expreſſly, that the loue of the brethren is a ſigne, by which a Christian may know, that he is tranſlated from death to life: & ſo the Apostle Paul giues ſignes to know, whether their ſorrow were after God, or no. 2. Cor. 7.11. So doth the Prophet David, Psal. 15. giue diuers ſignes, by which the man that ſhall dwell in Gods holy hill, may be knowne. So the Apostle James tells vs, how

how we may know the
wisedome from aboue
by reckning the fruite
and effects of it. Iam.
17. So doth the Apostle
Paul tell vs, how we may
know, whether we have
the Spirit of Christ in vs
or no, Rom.8.9.15.8c.
Gal.5.22.& 4.6.7.

Secondly, I find out
signes, by marking what
graces in man the pro-
mises of God are made
vnto ; for thus I reason.
Whatsoeuer gifts of
God in man brings him
within the compasse of
Gods promises of cra-
nall mercie : that gift

must be an infallible
signe of saluation. But
such are such and such
gifts, as the instances in
divers Scriptures shew:
And therefore the man
that can finde those gifts
in himselfe, shall be cer-
tainly saued. As for ex-
ample : The kingdome
of heauen is promised
to such as are *poore in*
spirit, Math.5.4. From
thence then I gather,
that pouertie of spirit
is an infallible signe. The
like I may say of the
love of the word, and of
uprightness of heart, and
of the *love of God*, and

B the

*the loue of the appearing
of Christ, &c.*

Thirdly, I find our other signes by obseruing what godly men in Scripture haue said for themselues, when they haue pleaded their owne euidence for their interest in Gods loue, or their hope of a better life. For look how godly men in Scripture haue proued that they were not hypocrites: euен so may any Christia proue that he is not an hypocrite neither. As for example, *Job* being charged to be an hypocrite,

and

and lying vnder the hea-
vy hand of God, pleades
his cause, and proues
that he was not an hy-
pocrite, by his constan-
cie in Gods wayes, and
by his constant estimation
of Gods word, and
*desire after it, as after his
appointed food,* Iob 23.
10.11.12. More of this
kind thou maist find in
the proofes of particu-
lar signes.

Now whereas some
signes are generall, and
thou mightst doubt of ſ
exposition, namely how
that signe is infallible in
ſuch & ſuch ſences: For

B 2 thy

thy establishment herein, thou mayst obserue, that I expoūd the signe as it is expounded in other seuerall Scriptures. As for example : The loue of the brethren, is a generall signe. Now how shall I know that I haue the right loue of the brethren? This I explane by flying to diuers other Scriptures, wherein the particular explanations of this signe are pleaded.

CHAP.

CHAP. III.

*The triall of a Christian
by the signes of true
humiliation.*

THe first way then, by which a Christian may trie himself, is to examine himself about his humiliation for sinne, whether it be right or no. For under this head is comprehended the explication of the doctrine of povertie of spirit, and godly sorrow, and so in generall of repentance for sinnes.

**26. Signes
of true hu-
miliation.****1. He sees
his sinnes.**

Now the true Christian in this matter of humiliation shews himselfe to haue attained that , which no reprobate could euer attaine: and that in diuers particulars, as,

First, he hath a *true sight and fense of his sinnes.* He discernes his sinfulness of life both past and present, and is affected and pained vnder the burthen of his daily wants and corruptions, and sees his miserie in respect of his sinnes. Jerem.3.12. Math.11.29. Math.5.4.

Se-

Secondly, he trembles at Gods word, and feares his displeasure, while it yet hangs in the threatnings. Esa.66.

2. He feares
Gods dis-
pleasure.

I.2.

Thirdly, he remoueth his owne merits, and disclaimeth all opinion of true happiness in himselfe, or in any thing vnder the Sunne; as being fully perswaded, that he cannot be saued by any works of his owne, or be happie in enjoying any worldly things; and therefore is fully resolued to seeke for the chiefe good in Gods fa-

3. He trusts
not vpon
the merit
of his own
works.

uour in Iesus Christ
only.

4. He
mournes.

For all sorts
of sinne.

Fourthly, he mournes
heartily and secretly for
his sins; and so he doth,

I. For all sorts of sins:
for secret sinnes as well
as knowne sinnes; for
lesser sinnes as well as
greater; for the present
cuils of his nature and
life, as well as sinnes past:
yea for the sins he hath
loued, or haue bene
gainfull and pleasing to
him. Yea he grieues for
the euill that cleaves to
his best workes, as well
as for euill workes, Esa.
6.5. Rom. 7. Esa.1.16.

Math.

Math.5. 6.

2. For sinne as it is sin,
and not as it doth or
might bring him shame,
or punishments in this
life, or in hell.

For scone
as it is sio.

3. He is as much trou-
bled for his sinnes, as he
was wont, or now shold
be for crosses in his estate.
He mournes as heartily
for the sorrowes that fell
vpon Gods Sonne for
his sinne , as if he had
lost his owne and onely
sonne,Zachar.12.10,11.
or at least this he stri-
ueth for , and iudgeth
himselfe , if worldly af-
flictions do trouble him

As much as
for crosses.

B 5 more

more then his sins. Psal.
38.5.

5. And for
the sins of
others.

Fiftly, he is *truly grieved* and vexed in soule
for the *abominations*
that are done by others,
to the dishonor of God,
or slander of true reli-
gion, or the ruine of the
soules of men. Thus *Lot*,
2.Pet. 2. 6. and *Danid*,
Psalm.119.136. and the
mourners marked for
Gods owne people. *E-
zech.9.4.*

6. And for
spirituall
judgements.

Sixtly, he is heartily
affected, and troubled,
and *grieved for spirituall
judgements*, that reach
vnto the soules of men,

as well as wicked men
are wont to be troubled
for temporall crosses; &
so he is grieued and per-
plexed for hardnessse of
heart, (when he cannot
mourne as he would,) and
for the famine of the
word, or for the absence
of God, or for the blasphem-
ies of the wicked, or the
like. Psal. 42. 2. 3. & 137.
Nhem. 1. 3. 4. Esay 63.

17.

Seuenthly, he is most
stirred vp to abase him-
selfe and mourne for his
sinnes, when he feeleth God
to be most mercifull. The
goodnesse of God doth
make

7. And is
moved
thereunto
by Gods
mercie.

make him feare God,
and hate his sinnes ra-
ther, then his iustice,
Hos.3.5.

8. And he is
eased onely
by spirituall
meanes.

Eightly, his grieves
are such as can be asswa-
ged onely by spirituall
meanes. It is not sport or
merrie companie that
easeth him : his comfort
is onely from the Lord
in some of his ordinan-
ces. As it was the Lord
that wounded him with
the sight of his sinnes, so
to the Lord onely he
goeth to be healed of his
wounds, Hos.6.1.2.Psal.
119.23.24.50.

Ninthly, in his grieve
be

he is inquisitive : he will
asketh the way, and desires
to know how he may be
saved. He cannot smo-
ther and put off his
doubts in so great a bu-
sinessse. He dares not
now any longer be ig-
norant of the way to
heauen. He is not care-
lesse, as he was wont to
be, but is seriously bent
to get directions from
the word of God about
his reconciliation , san-
ctification, & salvation,
&c. Ierem. 50.4.5. Acts
2.37.

Tenthly, he is fearfull
of being deceiued, and there-

9. And is
carefull to
learne how
to be saved.

10. And is
fearfull of
being de-
ceiued.

therefore is not sligh-
ly satisfied. He will not
rest vpon a common
hope, nor is he carried
with probabilities ; nor
doth it content him that
other men haue a good
opinion of him ; nor is
he pleased that he hath
mended some faults, or
begun to repent : but
repenting he repents still,
that is, he takes a sound
course to be sure his re-
pentance be effectually
performed, Jerem. 31.
19.

11. And car-
nestly de-
sires to
leade an
holy life.

Eleuenthly, he is ve-
hemently carried with
*the desires of the sound re-
formation*

formation of his life. His sorrow is not water, but washing; nor is it euery washing, but such as maketh cleane. Worldly sorrow may haue much water, but it maketh nothing cleane; whereas godly sorrow alwayes tendeth to reformation and found amendment.

Twelfthly, in all his sorowes he is supported by a secret trust in the mercie and acceptation of God, so as no miserie can beate him from the consideration and inward affiance and hope in the mercie of God. In the

very

12. And
trusts vpon
Gods mer-
cie in his
griefe.

very disquietnesse of his
hart, the desire of his soule
is to the Lord, and before
his presence; though he
be neuer so much cast
downe, yet he waits vpon
God for the helpe of his
countenance, and in some
measure condemnes the
vnbelievefe of his owne
heart, and trusts in the
name of God, and his
neuer failing compassi-
ons, Psalm. 38.9. & 42.
5.11. Lam. 3.21. Zepha-
3.12.

13. And is
in loue
with God
if he heare
his prayers.

13. He is wonder-
fully inflamed with loue
to God, if he at any time
let him know that he
heareth

bearerh his prayers. In the
midst of his most despe-
rate sorrowes his heart
is eased if he speed well
in prayer, Psalme 116.

1.3.

14. He daily keepes
~~an affise~~ vpon his owne
soul: he iudgeth himselfe
for his sins before God,
arresting, accusing, and
condemning his sinnes.
He confesseth his sinnes
particularly to God, with-
out hiding any sin , that
is, without forbearing to
pray against any sin he
knowes by himselfe, out
of any desire he hath stil
to continue in it; and by
this

14. And
daily iudg-
eth himself
for his sin.

this signe he may be
sure he hath *the Spirit of*
God, and that his *sins are*
forgiuen him. Esay 4:4.
Psal. 35:5. 1. Ioh. 1:7. 1.
Cor. 11:32.

15. And
prayes in
the holy
Ghost.

15. His *requests are*
daily powred vnto God.
He cries vnto God with
affection & confidence,
though it be with much
weaknesse and many de-
fects, as the little child
doth vnto the father, and
thereby he discouers *the*
Spirit of adoption in him
Rom. 8:15. Zach. 12:10.
Ephes. 3:12.

16. Desiring
to be rid
of all sinne.

16. He is *unfainely*
desirous to be rid of all sins.

as well as one. There is no sin he knowes by himself, but he doth desire as heartily that he might never commit it, as he doth that God should never impute it. This is a neuer failing signe, a fundamentall one. 2.Tim.2.19.

17. He is content to receive euill at the hand of God, as well as good, without murmuring, or letting go his integrity; as being sensible of his owne deserts, and desirous to approue himself to God, without respect of reward. This proued that Job was an holy and vpright

Note this.

17. And is willing to suffer affliction.

vpright man, Job 1.1.&
2.3.10.

18. He dis-
likes sinne
in all.

19. Sinne
reignes not
in him.

20. He hū-
bles him-
selfe for sin-
cuen in his
prosperitie.

18. *He dislikes sinne in all, euен in those that are neare and deare vnto him in other respects,* 1.King.15.12.13.14.

19. *He is innocent from the great transgression, and keepes himselfe from bis owne iniquitie. He is not subiect to the dominion of sinne. Sinne doth not reigne in him,* Psal. 19.13. 2.Sam.22.24.

20. *He finds a desire to be rid of sinne, and to humble himselfe for it in prosperitie as well as aduersitie. He leaues sin before*

before sin would leaue him. He forsakes it then, when he could commit it without apparent danger, Job 8.5.6.

21. Or if he be in aduersitie, *his heart is upright*, without lying or dissimulation. He so seeketh the pardon of his sinnes then, and so promiseth amendment, as that he is also as carefull to practise it when he is deliuered. He is not like the Israelites mentioned Psal.78.36.37.

22. He makes a supernaturall valuation of spirituall things, accounting

21. And in aduersitie
his heart is upright.

22. He ac-
counts of
spirituall
things as
the best
things.

ting them as pearles of the best price , not too deare bought, if he purchased them with all the worldly things he hath; and contrariwise, accou-ting himselfe exceeding poore if he want them, or the meanes of them,
Math.13.45.46.Psal.41.
& 63.1.3.

23. He doth not sauour the things of the flesh and the world.

23. He bath lost his wonted taste in earthly things : his heart is not transported with the admiration of them, or the inordinate desires after worldly things. He loves not the world & this life as he was wont to do.

Though

Though hee vse the world, yet he easilly confesseth himselfe to be a stranger and pilgrime here. He giues ouer the unnecessary pleasures & profits of this life, Heb. 11.13. 1. Ioh. 2. 14. 15. Rom.8.6. He is wearie of the world, and willing to forgo societie with the men of this world, the workers of iniquitie, Psalm. 6.8.9. and 39.12. and 26. 1,2, 3,4.

24. If the Lord be silent, and answer not his desires, but hides his face; his spirit faileth, and he is

as

24. He is much grieved if God hide himselfe.

as one that goeth downe
into the pit : it troubleth
him as a sore crosse; and
so contrariwise, Psal.26.
1: and 88.13,14,15: and
143.7. Ioh.16.23.28.

25. Of a liō
he becomis
a lambe.

26. His spi-
rit is with-
out guile.

25. If he hath bene
a man subiect to boiste-
rous, violent, and hurtful
affectiones, he is now be-
come tame : of a *Lion*
he is become a *lambe*,
& a little child may leade
him, Esay 11.9.

26. He hath a spirit
without guile, Psal.32.1.
He is more desirous to
be good , then to be
thought to be so ; and
more seekes the power
of

of godlinesse, then the shew of it, Job 1.1. Prou. 20.6. 7. His praise is of God, and not of men: Rom. 2.26.

And thus much of the triall of his humilia-
tion. The signes of his
faith follow.

CHAP. IIII.

*The triall of a godly man
by his Faith.*

Faith is the next thing to be tried in a childe of God. And in as much as there
C are

Why we
should trie
our faith.

are diuers kinds offaith,
and experience shewes
in many that giue no
signes of repentance,
that they wil not be bea-
ten frō a confident pre-
sumption that Christ
died for them, euen for
them in particular : it
stands vs in hand to trie
our perswasion by true
rules of Scripture , that
so if it will abide the trial
of the touchstone , we
may lay it vp as an hid
treasure and a wonder-
full grace of God; and if
otherwise , we may re-
pent vs of presumption,
as a deceiuable sinne.

But

But before I open the signes of this signe , the Reader must be admonished of three things.

First, that I intend not by these signes to shew how faith may be bred or *begotten* in vs , but how faith may be *proued* and declared to be in vs.

For it is the *promises* of God in the Scripture that *breed faith*: nor can humane reason beleue such great things from God for any thing that is in vs , but onely because we see the word of God assuring such happiness vnto such as

The drift
is to shew
how faith
may be
proued, not
how it may
be bred.

lay hold vpon them. So that, that which breeds faith, is the *revelation* of Gods promises by his *word* and *Spirit*. Yet notwithstanding the assurance of faith is much increased and confirmed by the sight of those signes of the truth of our faith, and other graces of God in vs.

A second
cautel.

Secondly, that I stand not precisely vpon the order of these graces of God in vs, nor determine that question, which graces are first wrought in the heart of a man : but that which

I haue specially aimed
at in the order of setting
them downe, is to begin
at those that either first
appeare in a Christian,
or are easiest (as I con-
ceive) to be discerned
in him.

Thirdly, that I intend
especially the triall of
such Christians as agree
in this, that they are per-
suaded that Christ died
for them; that so the true
Christian may see rea-
son to comfort himself,
that his perswasion is no
presumption, as is the
perswasion of the most.
It is true, that diuers of

The 3. note
by way of
preface,

the signes of faith here
to be handled, will shew
faith in the weakest
Christian, though he
will not yet be brought
to acknowledge any per-
swasion. For this perswas-
ion may be secretly
wrought vpon the hart
as it is when it relieth
vpō the merits of Christ
onely for saluation,
though the iudgement
of the Christian be not
resolued against his
doubts.

The question then is
how a Christian may
trie his perswasion of
Gods mercie, and his

interest in Christ's merits, whether it be right or no.

For answer thereto, I say, that the true Christian doth proue his faith and perswasion to be right, by those signes following.

First, his faith or perswasion was wrought by the hearing of the word preached: & therefore thou must first aske thy selfe, how thou comest by thy perswasion. For if thou say, thou wast alwayes so perswaded, or didst attain it by meere naturall meanes

The true
faith.

i. Was
wrought
by the
word prea-
ched.

or helps, thou art de-
ceiued. For, faith is first
wrought by the holy
Ghost in the preaching
of the Gospell, as it is
most cleer by the words
of the Apostle, *How shall
they believe in him of
whō they haue not heard?
and how shall they heare
without a preacher?* Rom.
10.14. And whereas it
may be, that many Christiās haue not obserued
the workings of their
faith; and haue forgot-
ten the time of their
conuersion; and haue
not iudgement to di-
cerne how the Lord by
the

the ministerie of his ser-
vants did change their
hearts, and leade them
to Christ: Therefore
when this first signe can-
not comfort, they must
trie themselues by the
rest that follow.

Secondly, he hath an
high estimation of Jesus
Christ. For the man that
hath true faith, accounts
all things most base in
comparison of the know-
ledge of Christ, and the
loue of God in him. He
had rather be sure of
Christ, then to gaine the
whole world. Christ is
more precious then all

2. Esteems
Christ a-
bove all
things.

the world : yea is the only thing in request in the desires of the Christian. Now Christ is precious onely to *them that beleue*, I.Pet.2.6. and by this signe Paul knew that he was growne far beyond himselfe in his former life, and beyond all the Pharises in the world. Phil.3.9.

3. Receiuers
the testimo-
ny of Gods
ministers
before all
the world.

Thirdly, he readily receiuers the testimonie of Gods ministers speaking out of the word, & sticksto it against all the contradictions of the world. The Apostle Paul 2.Thessal. i. 10. shewes, that

that this signe will be pleaded and acknowledged in the day of Christ : *Christ*, saith he, will be made admirable in them that beleue.

Now some may say,
But how shall we know
that we do beleue?

Why, saith he, you
are true beleeuers, be-
cause ye received our te-
stimonie ; and this shall
be to your praise in that
day.

Fourthly, he cannot
abide counterfetting &
hypocrify. If it be a right
perswasion, it is a *faith*
unfained; *Unfained* I say,
as

4. Casts out
hypocrify.

as in other respects, so
in affects, because it can-
not abide fainings, but
with speciall hatred pur-
geth out hypocrisie;
which the perswasion of
hypocrites neuer doth.

2. Tim. I. 5.

5. Will a-
bidetriall.

Fiftly, this perswasion
is permanent: it will en-
dure triall, it will hold
out in the euill day; it
inclines the heart to
cleave to Iesus Christ,
euen in the fire of tribu-
lation, in the midst of
manifold afflictions, and
disgraces, and temptati-
ons. It is like *the gold* in
the fornace that peris-
eth

eth not; nor will it barely hold out: but a Christiā by his faith comforts & supports himselfe in affliction , so as his faith becomes to him both a *breast-plate* & an *helmet*: whereas the best faith, that is not the faith of Gods elect, will proue but drossē , if it be cast into the fornace of temptation, further then it is supported by carnall meanes and helps. 1. Pet. 1.6,7. 2. Tim.1. 12. 1. Thess.5.8. Eph.6. Luke 8.13.

Sixtly, he will *believe* all things: I say all things that

6. It believes all things.

that he apprehendeth
to be required, threat-
ned, or promised in the
word. To beleue some
things onely, may be in
any other kind of faith,
especially when they are
such things as stand
with their owne reasons,
or wils, or affections, or
the common opinion of
other men : But this is
the glorie of a lively iu-
stifying faith, it will give
glorie to God in all
things. *what God can
speake, it can beleue:* so
soone as it knowes it is
spoken of God, though
it be never so contrary
to

to the judgment of flesh
and bloud, Act. 14. 14.

Seuenthly, he wil not
make haste. This was the
signe giuen in the Pro-
phet Esays time: He that
beleeueth will not make
haste. He had prophe-
sied of hard times to fall
vpō all the people: now
this wold shew amongst
them, who were true be-
lieuers. For those that
trusted in God, would
not make haste to vse ill
meanes to helpe them-
selves; they would stay
their hearts in rest and
quietnes, and they would
stay their seere too from

run-

7 Will not
make haste

running to Aegypt, or to Assbur, which God had forbidden, Isai.28.16.

If faith be right, and thy perswasion a sound perswasion ; and well grounded, there are ioyned with it these things following.

8. Is accom-
panied
with a pure
conscience.

Eightly, his perswasiō is ioyned with a good and pure conscience; a conscience, I say, that makes him carefull to auoid sinne, and do good duties, and to serue God in sinceritie: whereas the perswasiō that is in wicked men, is not accompanied with a good conscience,

science, they do not make cōscience of their wayes. Now this is a cleare rule of difference,
1.Tim.1.5.19. and 3.9.
Heb.10.22.

Ninthly, he hath a spirit of discerning. There is a great deale of light comes into the heart with faith. A man cannot beleue, and be ignorant still. The Christian that is endued with faith from aboue, is endued with wisedome from above: so as he can conceiue of the things of God that concerne saluation, which the naturall

g. And a spirit of discerning.

rall man perceiueþ me.
Though he may want
still in many knowled-
ges, yet he hath skill in
some measure to learme
how to be saued. The
doctrine of salvation he
can now vnderstand,
which is taught in the
ministerie of the word;
and he now can make
some good vse of rea-
ding the Scriptures, that
before discerned little or
nothing in them. The
veile that lieth upon the
hearts of all flesh, is now
taken from his eyes; yea
the very entrance into
Gods word gineth light

to the simplest belieuer.
He that was stupid and
vnteachable before,
doth now ~~heare~~ as the
learned, with a holy kind
of insight and iudg-
ment: 2.Tim.3.15. Psal.
119.130. Prou.1.4.8. &
5.9.

Tenthly, he hath a
witnesse within himself.
*He that belieueth hath a
witnesse in himself,* I.
Ioh.5.10. For he hath
the Spirit of adoption
to certifie him infallibly
of Gods loue to him, &
that he is the child of
God, Rom.8.15.16: and
thus the belieuers are
said

10. And the
witnesse of
the Spirit
of adoption.

said to be sealed by the
Spirit of promise, Ephes.
I.13.14. God leaues a
pawne, a pledge with e-
very Christian that shal
be saued, to be as the
earnest of his saluation,
and this pledge and ear-
nest is Gods Spirit. And
the Spirit testifies to the
beleeuer, partly by re-
uealing to him the cer-
taintie & truth of Gods
promises in his word; &
partly by printing vpon
his hart these sauing gra-
ces, which distinguish
him from all others; and
partly by powring vpon
him the ioyes, which are
called

called the ioyes of the holy Ghost, in the vse of Gods ordinances, as the inward ratificatiō of the assurance of Gods loue and goodnes to the beeuer. Of which after.

Lastly, Faith may be discerned by many things it worketh, which are the fruits of it : and by the fruits of faith, we may know faith it selfe. Faith is like the roote of a tree, that lyeth vnder ground, and cannot be seen without much digging ; but by the fruit the tree beareth, we may know what kind of root it

11. Beareth
those fruits
following.

it hath, and of what sort it is. Now the fruits of faith are these that follow, and such like, as,

1. Loue.

2. Purifie
of heart.

1. Loue to God and the godly: for *Faith worketh by loue*, Gal. 5.6.

2. Cleannessse of the thoughts and affections. For *Faith purifieth the heart*. It makes a man striue after inward purifie, as well as outward to get a *cleane heart* as well as *cleane hands*. It worketh humiliation for inward sinnes as well as outward, Act. 15.9. and driues a man to seek pardon in the name of Christ.

Christ, for all sorts of inward perturbations and secret euils.

3. *Victorie ouer the world.* Faith ouercometh the world, 1. Ioh. 5. 45: and so it doth, when it maketh a man so rest upon God, and his truth and promise, as, if he be put to it, to deny the respect of his owne credit, or profit, or pleasures, or the displeasure of carnal friends, or his hopes in matters of the world; resting satisfied with the expectation of the treasures and pleasures of a better world, yeelding him-

3. *Victorie
ouer the
world.*

himselfe ouer to be guided by Christ , and his truth , vnto the death, Psal.48. 14. *He liues by his faith*, Gal.2.20.

4. Humilitie

4. Humilitie. For a true faith excludes boasting of our owne labors, gifts or praises; and makes vs able, out of the fense of our owne vilenesse , to acknowledge all the glory to Gods free grace and loue in Iesus Christ, Rom.3.17. Gal.3.22.

5 Confessio

5. The confession and profession of the truth. Faith will make a man speake in defence of

of the truth: I have beleaved, therefore have I spoken, saith David, Psalme 116: which the Apostles pleade to proue their faith also: 2. Cor. 4. 13.

14.

6. The putting on of righteousness, which is not by the works of the Law done by vs. The application of, and relying vpon the righteousness of Iesus Christ, is the proper and onely worke of true faith.

Rom. 10.

7. It opens a spring of graces in the heart of a true Christian: he that

D is

6. Application of Christ's righteousness.

7. A verie spring of grace.

is a true belieuer,
is qualified with sun-
drie heauenly gifts,
which were not in him
by nature; which gifts
do daily discouer them-
selues in his heart, flo-
wing from thence, as
if there were a spring of
liuing waters in his bel-
lie. *Sanctification of the*
spirit, and faith of the
truth be inseparable,
Ioh.7. 38. 2. Thessalo-
nians,2. 13.

CHAP.

CHAP. V.

*The triall of a godly man
by such heauenly gifts as
serue him in his iour-
ney to heauen.*

THus of his triall in his humiliation, and in his faith. It followeth in the third place to trie him by his gifts, which are the fruits of faith. The true Christian differs from the wicked man in two sorts of gifts: Some of them are such gifts as are bestowed vpon him from aboue, but serue him D 2 onely

Two sorts
of graces
in a Chris-
tian,

onely for his spirituall
use, while he is on the
way in his iourney to
heauen, and so onely in
this life ; such as are the
sacred thirst : The loue to
the word, and meanes of
his holinesse : The spirit
of supplication : The loue
of his enemies, and his de-
sire after the appearance
of Iesus Christ. Other
gifts he hath, which will
accompanie him home
into his heauenly country,
and abide vpon him for
euer, and are not aboli-
shed by death : such as
are sauing knowledge, the
loue of God, and the loue
of

of the godly . First therefore of those heauenly gifts which will passe away: and so he is qualified with five distinct holy gifts, which cannot be found in any reprobate.

The first is *his holy thirst*, which is a heauenly kind of appetite , by which he is carried to the desire of things above nature; such as are the merits and *righteousnesse of Christ* : the favour of God : the presence of God : the full delivrance from all sinne : the removing of spirituall

The holy
thirst that is
in the god-
ly Chri-
stian tried
by four
signes.

judgements : the *saluation* of other men , and the like ; and this thirst is a signe the more infallible .

i. Because it is *constant* and indelible in this life . There is no part of his life , but it continueth either in the *sence* of his affection , or in the *judgement* of his vnderstanding , so as he accounts *spirituall things* to be *the best things* : and though at some times his affections may be the lesse moued after them , yet his appetite is daily renewed , as it is in the

the hunger, or thirst, that
is bodily.

2. Because it is *indu-*
strious. For this holy
thirst will guide him to
a carefull *use of all the*
meanes, by which good
things may be attained;
and doth not breathe it
selfe out onely with sud-
den and vaine wishes, or
flashes of desire, Psal. 27.

4. 1. Pet. 2. 2. Psal. 63. 1.
2. Psalme 1. 2. Acts 2. 37.

3. Because it works a
constant and secret *me-*
ditation of heauenly
things desired, the heart
frequently seekes after
God day and night.

D 4 Isaiah

Isaiah 26. 9. Psalme 63.
1. 6. For what we desire
feruently, we thinke on
almost continually.

4. Because if the Lord
quench his thirst, and sa-
tisfie his desire in spiri-
tuall things, *the soule be-*
comes as a watered gar-
den; and then followes
in him an heauenly kind
of *satisfaction and con-*
tentment with singular
delight in the soule, and
vowes and wishes of in-
finite and eternall thank-
fulnessse, Psalme 63.4.5.
Iere.31.25.26.
And thus much of the
first gift.

Secondly,

Secondly, the loue to the word is another signe that he is the child of God, and a cleare euidence of his saluation. Now because all sorts of wicked men may resort to the exercises of the word, and those that haue but a temporarie faith may shew a great estimation of the word, and find ioy in the hearing of it, & shew much zeale in things that concerne the word, and may yeeld some obedience to the directions of the word also: it is profitable to consider how the

His triall
by his loue
to the
word.

true Christian may proue that his affection to the word is more sincere then that affection which any wicked man can bring to the word. And thus he may find that his heart is sound in his loue to the word, by these marks.

13. Signes
to trie his
affection to
the word
by.

I. By his manner of receiuing it, when he doth receive the word, *as the word of God, and not of men:* setting his heart before Gods presence, and being affected as if the Lord himselfe should speake vnto him. This no wicked man

mandares do : he dares not present himselfe with the whole intendments of his heart before the Lord. For this signe the Apostle *Paule* acknowledged the Thesalonians to be true Christians, 1. Theffal. 2.

13.

2. By his Appetite to the word. For there is in a godly man as true an hunger after the word, as the food of his soule, as there is in his stomach after the foode of his body; which shewes it selfe to be the more sincere, because it is constant,

stant , he desires the word at all times, and as his appointed foode daily; as it is in the bodily appetite, though after fceding the stomach may seeme to be full and satisfied , yet the hunger reuiues againe euery day , so it is with the heart of a child of God: whereas wicked men regard the word but by fits , and in a passion, and then at length fall cleane away from the affection to it, Psal. 119. 20. Iob. 23. 12.

3. By his loue to them that loue the word.

4. By

4. By his sorrow, because other men keepe not the word, Psal. i 19.

136. 101. 10. 10. 10. 10. 10.

5. By his vnfained estimation of the word above all worldly things, accounting it to be an happy portion to enioy the word in the power and profit of it, Psal. i 19.

14. 72. 1 11.

6. By his desire & delight to exercise himselfe in it day and night, that is, constantly, Psal. i. 2.

7. By his grieve either for the want of the meanes by which the word might be taught

vnto

vnto him with power,
accounting such want
of the meanes to be a
sore famine; or for want
of successse in þ vse of the
meanes whē he doth en-
joy it, Psa.42.3. Am.8.11.

8. By the extent of
his loue to all the words
of God, euen the Law,
that with threatening
shewes him his sin, and
searcheth out his most
secret corruptions ; be-
ing most affected with
that ministry that doth
most sharply rebuke sin.
9. By his resolution
to labour as hard for the
food of his soule, as men
do,

do, or he would do for
the food of his bodie,
Ioh.6.27. Amos 8.12.

10. By the constant
sweet taste he finds in it,
especially when it is po-
werfully preached, Psal.
19.10. 2. Cor.2.15.

11. By the end he pro-
pounds vnto himselfe in
the vse of the word,
which is, that he might
not sinne; and that his
wayes might be made
pleasing to God, hiding
the word in his heart to
this purpose, Psal.119.11.

12. By his willingnes
and resolution to denie
his owne reason and af-
fections,

fections, his credite, his carnall friends, his profits, or his pleasures in any thing, when God should so require it of him, and vpon any occasion to shew his heartie respect of the Gospell, Mar.10.29. 1.Cor. 1.18..

13. By the effects of it: as,

1. When for the loue he beares to the word, he will separate himselfe from the wicked, that might any way withdraw his heart, or endanger his disobedience, Psal.119.115.

2. When

2. When he accounts the word to be his chiefe comfort in affliction, & finds it to be the maine stay, and solace of his heart, Psal. 119. 23. 24. 50. 51. 54. 143.

3. When it works in him effectually the redresse of his wayes, and freedome from the dominion of sin, Ioh. 8. 33. Psal. 119. 45. 9. 59. 1. Thes. 2. 13.

4. When it works in him certaine and sensible assurance of heart before God. This assurance is an infallible signe of the right vse of the word,

His triall
by his gift
of prayer.

13. Rules
of triall.

word, 1. Thess. 1.5.

And thus of the se-
cond gift.

The third gift is the
spirit of prayer or suppli-
cation, as the Prophet
Zacharie cals it, Zach. 12.
10: and this gift he hath
aboue all wicked men,
which he shewes many
wayes: as,

1. He askes according
to Gods will, 1. Ioh. 5.14

2. He prays with per-
suasion that God will
heare him. He belieueth
in some measure that
shall have what he prays
for. He prayes *in faith*,
Mark. 11.14. Iam. 1. 6.7.

Psal.

Psal. 6.9. I. Joh. 3.19. 22.

3. He prayes *in the name of Christ*, and is affected with the sence of his owne vilenesse , and relies vpon the merits and mediation of Iesus Christ, Ioh.14.13. Psal. 86.1.2. & 143.4.

4. He will pray at all times, Iob 27.9. Psalmc 106.2.

5. He is *feruent in prayer*: his heart prayeth: he hath the affections of prayer, Iam. 5.16. Psal. 6.8.

6. Prayer makes him exceeding weary of the world: it giues him such

a taste of his owne sinfulness, and of Gods goodnessse, and of the glorie of heauen, that he is vehemently carried with desire to be absent from the bodie, that he might be present with the Lord, Psal. 39.12.

7. When he knowes not how to pray as he ought, the Spirit prepares his heart, excites in him holy desires, supplies him sometimes with words, sometimes with affections, and sometimes worketh inward vnexpressible groanes, which yet it presents to God, as eff-

etual

euall prayers, Rom. 8.

26.27.

8. He findes an holy
rest, and quietnesse in his
conscience and heart,
with spirituall boldnesse
and confidence of trust in
God, if he heare him gra-
ciously, and answer him
in mercie, Psal. 3.4.5.6.
& 116.1.7. & 91.15.17.
Ierem. 33.3.

9. He loues the Lord
exceedingly for hearing
his prayer, and desires to
keepe himselfe in the loue
of God, Psal. 116.1. Iude
20.

10. His prayers pro-
ceed from a heart that
loues

loues no sin, but desires
to depart from iniquitie,
and to do that which is
pleasing in Gods sight,
2.Tim.2.19. 1.Ioh.3.22.

11. He loues prayer
in others, 2.Tim.1.22.

12. He striues against
deadnesse of spirit and
distractions, as an heauy
burthen, Psal.86.3.4.

13. He makes prayer
his chiefe refuge; and he
will pray, though prayer
be in neuer so much dis-
grace, Psal.69.10. 13. &
14. 2.2.5.

And thus of the third
gift.

The fourth gift is the

love

His loue to
his ene-
mies tried.

loue of his enemies. Any Christian may loue such as loue him; but to loue his enemies, is onely to be found in the true Christian , which he proues by these tokenes of the sinceritie of his loue:

1. He can *pray* heartily for them, yea in some cases he can mourne , & humble his soule before God for them in their distresses, Psal. 35. 13. 14.

2. He *desires* their conversion so vnfainedly, that he is sure, if they were converted, he could reioyce in them as heartily

tily, as in those he now
much delights in.

3. He can likewise for-
give them their particu-
lar trespasses against
him; being more grie-
ued for their sins against
God, then for the wrongs
they do him, Mat.6.14

4. He can freely ac-
knowledge their just
praises.

5. He can not onely
patiently endure their
reuilings, but can for-
beare, when he could be
reuenged by bringing
shame or misery vpon
them, 1. Pet.3.9. Rom.
12.14. 1. Sam.24.18.19:

yea

yea he doth, as he hath occasion, striue to overcome their evill with goodness, being willing to helpe them, or receue them in their miseric, and do them any good for the soule or body.

The last gift which is found in the true Christian, while he is in the way in this life, is, *His loue of the appearing of Christ*, which he shewes:

1. By the longing after the time of Christs coming, whether by death or iudgement.

2. By his gladnesse at the promises, or signes

His triall by
the loue to
the appea-
ring of
Christ.

E of

of his particular or generall coming.

3. By his often meditations of that day, and his hearty prayers for the hastening of it, Rev. 22.10.

4. By his daily care to dispatch all those godly duties which he desires to do before his death, and accordingly by his willing disposing of his estate, and endeavours to set his house in order:

And this desire of Christ's coming is apparently the more sincere in him:

I. Bo-

1. Because it ariseth
out of his loue to God,
and his hatred of his
owne sins, and his weari-
nes vnder the obserua-
tion of other mens sins.

2. Because this desire
is accompanied with
the care of the meanes,
bywhich he may be pre-
pared for saluation.

3. Because he is thus
affected euен in his pro-
peritie when he thrives
in the world, and is not
in any notable distresse.

Hitherto of his triall
in such gifts as he is en-
dowed withall in this life
only: his triall in the

E 2 gifts,

gifts that will abide in him for euer, follow.

CHAP. VI.

*Histriall in respect of such
heauenly gifts as will not
be abolished by death.*

The trial of
his know-
ledge.

And so he
differs fro
wicked
men.

THe gifts that will abide in him for euer are these three: *Knowledge, the loue of God, and the loue of the brethren.* These are perfected, and not abolished by death.

And first, in his knowledge he differs from all wicked men, and so in diuers

diuers things: as,

First in the things he knowes: he knowes the nature of God in a right manner : he knowes God in Iesus Christ: he knowes the vilenesse of his owne sinnes : he knowes after an effectuall manner the mysteries that concerthe the saluation of his soule : he knowes his owne conversion, and the forgiuenesse of his sinnes, and the things that are giuen him of God : Mat. 13.13. John 17.3. Iere. 31.34. I. Cor. 2.12. He knowes that Iesus Christ is in

In the things he knowes.

E 3 him,

2. In the cause of his knowl-
edge.

3. In the ef-
fects of his
knowldg.

him, 2. Cor. 13. 5.

2. Secondly, in the cause of his knowledge. For flesh and bloud did not reueale those things vnto him, he came not by them by the vse of naturall meanes, but they are wrought in him by the word & Spi-
rit of God, Mat. 16. 17.
1. John 2. 27. and 5. 10.
1. Cor. 1. 30.

Thirdly, in the effects of his knowledge, for

1. It breeds in him an vnspakeable refreshing and gladnesse of heart in Gods presence, Psal
36.8.9.10. Philip.1.9.

2. It

2. It inflames him to a wonderfull loue of the word of God aboue all earthly things, Psal. 119.
97. 98.

3. It works in him an effectuall sauouring and tasting of the goodnessse of spirituall things : Ro. 8. 5.

4. It enclines him to a constant obedience and practise of Gods will, Pro. 8. 9. 17. John 7. 17. Destr. 4. 6. It redresseth his wayes, Psal. 119. 10. 1. Job. 2. 3. and 3. 24.

5. It beates downe pride and conceitednes, and frowardnesse , and

E 4 makes

4. In the
properties
of his
knowledge

makes him humble and teachable, Pro. 3.5.6.and 8.13.14. James 3.17.

Fourthly, in the properties of his knowledge: for

1. It is *infallible*: his knowledge hath much assurance in many things with strong confidence, and resolution at some times especially, when he is before God, I. Thes. 1.5.

2. It is *indelible*, it cannot be utterly blotted out, it is fast grauen in his heart; contrary doctrine, or persecution cannot raze it out, I Cor. 31.34. Eph. 4.13. Prov.

4.5.6.

3. It is *sincere*, for first it inclineth him to giue glorie to God, and receiue *all truth*, as well as any truth. He receiuers the doctrine of God, though it be aboue reason, and against the common opinion of men, or crosse his profit, or desires, or the like. Secondly, it leades him principally to understand *his owne way*, and guides him to study the things chiefly that concerne his owne reformation and saluation,
Pro.14.8.Colos.3.16.

E 5 And

His loue
to God
tryed by 9.
signes.

And thus he differeth
from wicked men in his
knowledge.

Secondly, in his loue
to God he hath these
things, which no wicked
man can attaine to.

1. He hath a deli-
berate inward inflamed
estimation of God a-
bove all things, accoun-
ting *his loving kindness*
better then life, and the
signes of his fauour his
greatest joy, Psal. 63. 2. II.

2. He loues & longs
for the Lord Jesus
Christ with certaine &
sincere affection, Ephes.
6. 24. 2. Tim. 4. 8.

3. He

3. He delights in
Gods presence , and
shewes it by his vnfained
loue to Gods house,
Psalme 26. 8:and by his
heartie griefe for Gods
absence, Cant. 3.1: and
by his carefulnesse to set
the Lord daily before
him, walking in his sight
Psal. 16.8.

4. He hates sin heartily
because God hates it;
and he dislikes sinners,
because they hate God;
accounting Gods ene-
mies as if they were his
owne enemies, Psal.139.
21.22. and 97.10.

5. He constantly de-
sires

sires to be like God in holinesse, being carefull to approue his affection to God by his obedience to his commandements, so as it is not grievous to him to receiue directions, but serues God with all his heart, being fearefull to displease God in any thing, Ioh.14.21.1.Io.5.3. Deut.10.12. and 11.22: & is more affected with Gods approbation then all the praise of men, Rom.2.26.

6. He is much affected with Gods mercie, & the blessings bestowed vpon him, which he thank-

thankfully remembers
to the praise of Gods
free grace, Esa. 63.7. Psal.
63.2.3.4.6.8. & 107.22.
Iob 36.24. Deut. 6.2.

7. He loues all the
godly for this reason
chiefly, because they are
like vnto God in holi-
nesse, as being begotten
by him, 1. Joh. 5.1.

8. He is as heartily
vexed for any dishonor
done to God, as for any
disgrace offered to him-
selfe.

9. Finally he shewes it
in diuers cases that befal
him in his course in this
life: as,

I. If

1. If he be put to suffer any thing for Gods sake, he endures it with much ioy and patience,
1.Theff.1.6.A&t.5.Iohn
22.15,to 19.

2. If at any time he offend God by his owne faultinesse, he is heartily grieued and cast downe, and doth constantly desire to forsake any sinne, though never so pleasing or gainefull vnto him , rather then he would displease God,
Deut.30.6.

3. In all streights and wants, he runs to God, relying vpon God as his

de-

defence, rocke, and refuge
in all times of troubles,
making his moane vnto
him, and powring out
his prayers and com-
plaints before him, Psal.
18.1.2.

Thus of his loue to
God.

Thirdly, his loue to
the godly dath also di-
stinguishe him from all
the wicked men in the
world, because here are
divers things to be no-
ted in his affection to
them, which cannot be
found in wicked men:

i. As first, he loues the
godly aboue all other
sorts

His loue to
the godly
tryed by ten
signes.

sorts of men in the world,
he accounts them as the
onely excellent people, Psal.
16.3. 1.Ioh.3.14. and af-
fects them as if they
were his naturall kinred,
Rom.12.9.10.

2. He loues them not
for carnall respects, but
for the graces of God
in them, for *the truths*
sake, and because they
are begotten of God, 1.Ioh.
5.1. 2.Ioh.1.2. 3.Ioh.1.

3. He delights in their
fellowship and societie in
the Gospell, as accoun-
ting them the happie
companions of this life,
Psal.16.3. 3.Ioh.8. Phi-
lippi-

lippians I.5.

4. He hath a fellow feeling of their miseries : he is in some measure affectioned to weepe with them that weepe, and rejoyce with them that rejoyce ; especially he is glad when their soules prosper : Rom. 12. 16.

3. Joh.3.

5. His desire is to walk inoffensively , as being loath any way to be an occasion of stumbling , or scandall to any Christian , I Joh.2.10.

6. He can beare their infirmities , take things in the best fence , suffer long ,

long, & is not easily provoked : he hopeth all things, and boasts not himselfe, or enuiest them, nor will receive an euill report against them, I. Pet. 4. 8. 1. Cor. 13. 4. 5. 6. but rather makes Apologie for them.

7. He easilly praiseth them in all places for their grace, or obedience, Rom. 16. 19. 3. Joh. 6. Psal. 15. 5. 1. Thess. 1. 8.

8. His wel-doing extends it selfe to them to his power, he is bountifull, pitifull, and tender, he hath bowels of mercie, according to the occasion

sion of mercy, either corporall or spirituall. He gladly receiueth them, and with a ready mind communicates to their necessities, Philemon 7. 1.Pet.3.8. & 4.8. 1.John 3.17. 3.Ioh.5.

9. He loues *all* the brethren. He hath not the glorious faith of Christ in respect of persons, Iam.2. 1.2.Eph.1.5.Col.1.4. He can make himselfe equal to them of the lower sort, Rom.12.16.

10. Lastly he loues them *at all times*, euen when they are in aduerſtie, disgrace, sicknesse, or

or any other misery.

Hitherto of the godly
mans triall by his gifts.

CHAP. VII.

*The trial of the godly man
by his works of obe-
dience.*

His works
tried by 7.
signes.

THE fourth way to try him, is by his workes, or by his obedience in his life and conuersation; and so his works excel all the workes of vntegenerate men many wayes: as,

i. Because what he doth, ariseth *out of the*

love

loue he beares to God and
goodnesse; and therefore
he doth good heartily,
and not by constraint, or
with repining, or delay:
yea he is so stirred vp
with the sence of Gods
goodnesse to him , that
he is much h̄ubled when
he hath done his best,
that hee cannot bring
more glorie to God,
Deut.30.20. Iosh.22.5.
Mat.4.19.Rom.6.27.

2. In doing good he
hath respect unto all Gods
commandements : there
is no part of an holy life
but he desires to practise
it; and therefore he will
obey

obey Gods will in some cases when it is against his profit, credit, ease, or the liking of carnall friends, preferring Gods commandements above all things, yea life it self,
Ier.35. Heb.11.8. Gen.22.
12. Prou.7.2. Act.5.29.
Mat.16.25. Exod.15.26.
1.Kin.9.4. Ier.11.4. John
15.14.

3. He will do good at all times, and not for a fit; making conscience of his wayes in all companies as well as any; absent as wel as present; before meane Christians, as wel as before the best

at home as well as a-
broad, Phil. 2.12. Gal. 5.7.
2. Kin. 18.6. Psal. 106.2.

4. He makes cōscience
of the least cōmandement
as well as of the greatest,
Mat. 5.19. Gal. 3.7.

5. He comes to the light,
that his deeds might be
manifest, that they are
wrought in God, Ioh. 3.21.

He is desirous in all
things to be guided by
the warrant of the word
of God.

6. He exerciseth his
faith in the very dis-
charge of the duties of
his outward conuersati-
on. He *lives by the faith*
of

of the Sonne of God, and
commits his way to God,
and trusteth vpon the
name of the Lord, Gal.
2.20.

7. He knoweth that
his obedience is right,
because God heareth his
prayers, and entertaines
him graciously , when
he calls vpon him in se-
cret; whereas God hea-
reth not sinners; and if
wickednesse were in his
heart , God would not
regard his prayers, Job.
9.31.Psal.66.18.

And thus of his works

CHAP.

CHAP. VIII.

*His triall by the enter-
tainment he hath
from God.*

THe fifth way by which he may be tried, is by the entertainment that God vouchsafeth him in this life, which he neuer vouchsafeth to wicked men. There are diuers specialities of fauour which God sheweth to him, and not to any vnregenerate man: As

1. His election in time is a manifest token of

5

Sixe fauors
God be-
stowes vp-
pon him
which the
wicked ne-
uer feele.
1. Election
in time.

F Gods

Gods election of him before time: the Lord shews that he hath chosen him frō euerlasting, when by the power of the Gospell he seizeth vpon him particularly, & effectually perswades him to leauue the world, and the sinfull societie he liued in, and to devote himselfe as a *living sacrifice* vnto God.

2. The bap-
tisme by
fire.

2. He is *baptized with the holy Ghost and fire*: the bap-*tisme by fire* is only proper to Gods Elect: the holy Ghost at sometimes falls vpon him, & sets him all on a fire,

a fire I say, both of sud-
daine and violent indig-
nation at sinne , as it is
sinne; as also the fire of
holy affections , with
which from God he fre-
quently and on a sudden
is inflamed , while he
stands before the Lord.
For besides the affectiō
which a godly man brin-
geth with him to Gods
worship , he doth feele
his heart oftentimes on
a sudden surprised with
strange impressions ,
sometimes of sorrow ,
sometimes of feare and
awfull dread of God;
sometimes of fervent
desires

desires after God: sometimes of strong resolutions of holy duties to be done by him, and the like, Math. 3.11.

3. Much assurance.

3. He feeles at sometimes in the vse of Gods ordinances a maruelous worke of the holy Ghost , in respect of *much assurance & strange establishment* of his heart , both in the certaine perswasiō of Gods loue, and the infallible beleefe of the truth ; so as at that time no danger or death could amaze him, but he could willingly witnesse his confi-

confidence by yndergoing
any thing could be-
fall him, 1. Thess. 1. 5.

4. He feeles at some-
times the *unspeakable &*
glorious ioyes of the holy
Ghost, which are differing
from the carnal ioyes or
illusions may be found
in wicked men, because
they are such ioyes, as he
feeles onely in the vse of
some ordinances ^{actes} of
God, and such as by ef-
fect make him more
humble, and vile in his
owne eyes, and do en-
flame him to an high de-
gree of the loue of God
and goodnessse; which

5. The sanctification
of his afflictions.

6. The an-
swer of his
prayers.

illusions can never do.

5. *The sanctification of his afflictions* is another infallible signe of Gods loue to him. For God makes his crosses to become blessings vnto him, & worke his good, so as he may plainly see, that it was good for him to be afflicted: & besides, God giues him many times the experience of his goodness both by vncpected consolation in his distresses, & gracious deliuerance out of them, Rom.8.28. Ps.119.

6. Lastly, to this place I may referre Gods hea-

ring

ring & answering of his
prayers ; whereas God
doth not heare sinners,
as was shewed in the end
of the former Chapter.

CHAP. IX.

*His triall by the Sacra-
ments.*

Sixe rules
of his triall
about the
sacrament.

The sixt & last way
of triall of the
estate of a Christi-
an, is by the Sacra-
ments, and in particular by the
*Sacrament of the Lords
Supper.* For God hath ap-
pointed the two Sacra-
ments to be his broad

F 4 seales

seales to assure his fauor
vnto his people: and be-
cause none but worthy
receiuers cā be partakers
of so great a priuiledge
as the couenāt of Gods
grace, and the Gospel of
Iesus Christ : therefore
hereby doth the true
Christian distinguish
himselfe from all men.
For in becoming a ~~wor-~~
~~thy receiver~~ he doth di-
uers things not only re-
quired in cōmunicants,
but such as none but
godly men can attaine
vnto: As, ~~and to know~~
~~all~~. He doth forgive his
enemies, as heartily as he
desires.

desires God to forgive him his trespasses.

2. He examines himself, and upon examination he both eateth with sorrow hearbes (that is, comes with some measure of griefe for his offences) and withall finds as vntainted a desire, that he might never offend God in anything, as that God should there assure him of the forgiueness of his sins, and that he will never punish him for any of them, 1 Cor 11.

3. The covenant of his heart is to cleave to God, and the care of

F 5 godli-

godlinesse all the dayes
of his life, 1. Cor. 5. 8.

4. He is in some measure
perswaded of Gods
love to him in Christ, &
discernes the Lords body,
so as he is secretly in
some degree perswaded
of the spirituall presence
of Iesus Christ, & of the
operation of God: so as
he beleeveth, that Christ
will as certainly nourish
his soule, as the outward
elements can any way
befit to nourish his bo-
dy, Mar. 16. 16. Col. 2. 12.
1. Cor. 11.

5. He sometimes feeleth
the holy Ghost inward-
ly,

ly, setting to Gods priuy
seale by sudden refresh-
ings falling like the dew
upon his heart, and esta-
blishing his soule before
the Lord, Eph. 1.13. I.
Cor. 1.12.

6. His heart is knit vnto
the godly more and
more, and increaseth in
his resolution to cleave
to them onely, and for-
sake all other professions
of men in the world; lo-
ving them vnfainedly,
and desiring for euer to
be a partaker of their
lot. I. Cor. 10.16.

CHAP.

CHAP. X.

*The directions that shew
him how to get assurance
by the helpe of these signes.*

HI therto of the signes of the godly man. Now followes the course that the weake Christian should take by the vse of the former signes of triall, to establish his heart in the assurance of Gods fauour, and his owne eternall saluation. My aduice is therefore, that the weak Christian that finds want of establishment and cleare assurance

surance, should take the former signes of trial, & go apart, and set himself in Gods presence, emptying his heart of worldly distractions, and seriously consider of euery rule of triall apart ; and gather out into some little paper-book so much as in euery signe he can clearly find to be in himself, and that which he durst through Gods mercy resolutely auouch to be wrought in him by the grace of God. And this I would haue him to do with deliberation, trying himselfe by

by one or two of the
chiefe heads at most in
a day, spending no more
time about it then he
may well allow, without
wearinesse or dulnesse.

Now because he may
be perhaps discouraged
with the obseruation of
diuers things, which he
may find waiting in him-
selfe in euery signe; he
must therfore take some
sound notice of the di-
stinction of Christians
made by the Apostle
John, i. Ioh. 2, who casts
all true Christians into
three sorts. Some are *In-
fants*, and either new
borne,

borne, or but weakly qualified with the graces of Christ: yet are right, & haue true grace in some measure. Others are *strong men*, that is, such as haue the gifts of the Spirit lively and in their power in them. Others are *Fathers*, that is, such as haue had long experience in the pow-erfull practise of godli-nes, and haue bene long exerceised in all kinds of welldoing. Now all these three sorts may be sup-posed to come to these signes. The weake Chri-stian only takes to a few

129. De as to this of

of the plainest marks in
the explication of each
signe. The strong Chri-
stiā he takes to the most
of the marks. The Fa-
thers they in a manner
discerne all the particu-
lars of Gods graces, and
the severall workings of
them. Each of these, enē
the weak Christian may
see so much as may stay
his heart in assurance, &
so settle his faith & ioy.

¶ When there are many
signes of one & the self-
same thing, it is suffici-
ent if it can be demon-
strated, though it be but
a few ways, seeing every

particular marke being
warranted by Scripture,
hath force to conclude
for assurance , and to
proue, that we differ frō
all the wicked men in
the world.

Though at the first in
reading but a signe or
two, thou get but a few
things may cōfort thee,
yet hold out till thou
come to the end of all
the signes, & then thou
shalt see a faire army (as
it were of arguments) to
proue thy election and
saluation. For whereas
the most land best of vs,
if we be asked this que-
stion,

stion, By what marks do we know that we are the true children of God, & not wicked men? If we answer on a sudden, and by present memory, we can scarce giue two sound reasons to proue the infallibilitie of our happy estate: which shewes, that the most of vs liue at a great vncertainty. Now he ſt hath gone through the signes, ſhal find perhaps 20, or 30, or 40 ſeverall and diſtinct arguments or markes, which when he hath collected them all together, may ſerue to answer all the ob-

objections of all the diuels in hell. *The gates of hell cannot preuaile against his fayth:* which I declare thus: If the diuell say, thou art a wicked man, and an hypocrite; thou mayest readily answer, that by the grace of God in Iesus Christ thou art none such; and mayest put the diuell to proue by the word of God, that ever any wicked man did attain to all those signes thou haft collected. Which, because it canot be done, thou mayest with much rest and full assurance comit thy self to

to God, and bind thy self by couenant, neuer more to dishonor him by such vnbeleefe, as to call his loue & thy saluatiō into question. If a threefold cord cannot be broken, how weake then should thy heart be, if thou shouldst feare thy estate, vnto which God hath so sealed, and so many wayes marked thee out for himselfe.

And for thy further satisfaction: after thou hast collected thy signes together, thou mayest carry them to thy godly Pastor, and desire him

to

to peruse them, and accordingly to giue thee his ministeriall testimony concerning them in the name of Iefus Christ ; and this may adde much satisfaction & rest to thy conscience.

If in reading any of the signes, thou find any speciall doubts ; at any had suppresse them not, but seeke resolution frō doubt to doubt, and frō signe to signe. Thou mayst gain much profitable knowledg by propounding these cases of thy particular cōscience.

The least gaine that

can

can be imagined by this course, is, that whereas before thou hadst fewe uidēces or none for thy estate, thou shalt now haue many of all sorts: and it must needs be thy owne waiwardnes, if assurance follow not. For these signes wil ransacke thee, and try thy very heart and reines, and all thy secretest desires and practises.

Yea this benefit thou maist reap by the signes, that they wil tell thee all the days of thy life, how it is with thee, whether thou go forward or back ward.

ward. For if by examination now thou gather out all thou canst find by thy self, these wil not onely lie by thee to help thee against any temptation at any time ; but besides, if thou try thy self again, either against the next Sacrament, or the next yeare, thou mayest discerne what ground thou hast gotten or lost. If thou prosper, thou wilt discerne it, by taking in diuers things in each signe, which before thou durst not acknowledge ; and besides it will excellently shew thee,

thee what thou wantest
in each grace of God, &
so what thou shouldest
set thy selfe about to get
thy wants supplied. It
will at all times make a
true Anatomy of thy e-
state; which to the well-
advised Christian ought
to be accounted a mat-
ter of great moment.

The God of peace
giue thee all peace and
joy in believning. If
thou receiuie any good
by this Treatise, praise
God, and pray for me.



FINIS.

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